teeth are as uncouth as those of a dog." The excessively large horns of an ox are called !hõ! //nãgu. An oath that is often heard is: "!hõ! ǂkaraga ũ" i.e. "You with the big testicle." (Here as in other cases of groups of words that belong together, I have only indicated the tonal level of the vowels where there was a question of a special differentiation.)

A Hottentot, who found one of my people in the described position, struck him on the knees with the words "ne !hõ! //goabats gye nĩ ʃũ", i.e. "you should stop lying with such uncouth knees," because it brings bad luck, as I found out in reply to my question.

Placing the knee high, which is unavoidable when a long-legged person squats, is mocked. Thus a tall slim Herero girl was teased with the words: "/ũitsibeb kʒoma gai //goaga (e)ĩs," i.e. "you with your tall (towering) knees like a fly." (The fly itself is called !hõ! //goab because of its long legs which seem just as uncouth as the knees of the squatting, long-legged person).

A woman who is half resting on the ground seems to be in a squatting position at first glance: The upper part of the thighs go straight up and the knees stand correspondingly high and are severely bent. (If the woman still wears her native costume, she pulls the front apron between her legs and under her seat when she sits down.) But the body does not rest on the knee joints as it does when squatting, but sits upright on the heavy fatty padding of the seat. Men or thin people can sit in this position without back support only when they have relatively long hips; otherwise they sit on a foot-high stool that folds up (ǂnũais), the top of which is covered with straps. If the woman, who is sitting on her fatty buttocks, wishes to do needle work, she spreads her upper thighs a bit and thus gives her arms sufficient freedom of movement.

If the woman is nursing a child, she sits down the way an oriental woman does, with upper thigh spread and flat, crosses her bent lower legs and draws them up in such a way that the leg of the one side rests on the foot on the other. In the trough thus formed by the woman's legs, the nursling lies so safely that the woman has both arms free for work. I also frequently found older men sitting on the ground in the position of nursing women.

[182] The younger men usually sit down in such a way that they rest on the ground without back support on the hindmost part of the

They usually bother very little about the afterbirth. They do not care whether it comes out after one hour or days later. In one case the afterbirth still had not come out after 3 days, the woman had developed a fever and the umbilical cord, which was tied to a pole of the hut, had shriveled up to a dry rope. None of the women thought of interfering. A doctor who was traveling through removed the afterbirth. 844

However, in other cases, medicine is given when the afterbirth does not appear. A rosin comes out of the lower trunk of a bush called */ho-ras, which becomes incrusted with sand and dust and hardens into dirty lumps with a rough surface. This mass, */nunu-b, (cf. Analysis in the Appendix) is crushed and brewed with hot water. This drink, especially when prepared strong, is also considered a good way to produce bleeding after birth, because they consider it fatal if it does not occur. Sometimes they try a favorite remedy, wrapping in skins, if the afterbirth still has not appeared on the third day. The tail end of a freshly removed goat skin that is still warm is pressed (the wet side towards the inside) on the woman's loins, drawn between her legs and spread out on her lower body. [278]

The afterbirth is buried in the ground.

[221] The nursling. Not much is done to the new citizen of the earth. He is not washed but wiped off with a skin, his whole body greased and wrapped in a skin after the umbilical cord has been wound in a circle. A salve made from fat and the powder of burned ostrich egg shells is always kept prepared for him. This is rubbed on the child's forehead, temples, and nose, and especially in his nostrils, to produce sneezing and thus expel mucus. The fontanels are well greased because they believe that sicknesses enter there most readily. [278] [753 826]

The newborn children of the pure Hottentots that I saw on the morning after birth had rosy, not fawn-colored skin. [Picture. A Nursing Topnaar Hottentot Woman, about 35 Years Old].

When the umbilical cord falls off, they rub in the wound a charred, dry, tindery powder which is prepared from the underground parts of Oxalis caledonica Sond (called */ho/abe-s). If the wound is inflamed, this mass is rubbed on mixed with fat. 846 278

A widespread prejudice that seriously endangered the continuance of the Little Namaland Hottentot race, was that the mother's milk was not considered good for a child until the third day. Until then the newborn was given thinned goat's milk or cow's milk, unless another woman who was nursing a child, also nursed him. In other cases, when the poor 853

1: Schultze--40A N-5 (1903-1905) 1907 FX13 Hottentot FX13
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853

[p.221]

A nursing Topnaar Hottentot Woman, about 35 years old.

artificially-fed creatures were given the breast on the fourth day, they were often too weak to suck greedily. 853

[222] The child is weaned by the mother rubbing the bitter juice of an aloe on her nipples. If the mother suffers because the milk is no longer being taken, she is milked a few times directly into the ashes of the hearth fire. Just as the milk fizzles away there, it is also supposed to dry up in the woman. 862 [278]

d) Childbed. Directly after delivery the woman is covered up as warmly as possible so that she will sweat. 844

Eyewitnesses reported to me a peculiar custom which is probably no longer practiced today. Several women press firmly on the hip bone of the woman who has just given birth and is still lying on her side. Sometimes this process of "hip sitting" *ǂnũ̃hum, is done in such a way that the person performing this act, while placing her foot on the hip of the woman, takes hold of a hut pole with her arm in order to press against the woman even more firmly. The purpose of this is to press the bones together again which, according to their beliefs, were forced apart by the act of giving birth. That also explains the rule that the woman in labor must lie on her side. The bones of one side are supposed to press with their weight against those of the other side. If she were on her back, her pelvis would, as they say, spread apart.

A Hottentot woman (of the old school), does not touch water; not even after the delivery is washing attempted. A white woman wanted to place a cold wet cloth on a Hottentot woman who was bleeding severely and had fainted several times. When she took it from the water and wrung it out, the native women left the hut and made the white woman responsible for the death of the woman which they believed was unavoidable after touching her with water. 846

The new mother rests in bed until the third day and sometimes until the seventh day. Only the blanket under her is changed. To take care of her needs, the woman leaves her bed from the first day.

To help the after-pains disappear, a hot infusion is given, made from the same roasted and crushed rooty formations that are used in the care of navel wounds.

After the seventh day, or sometimes not until after the tenth day, the new mother usually pursues her usual activities. I have not been able to check the information of one woman [223] that menstruation begins a month after birth, even when a child is nursed. [841]

In conclusion, a word about multiple births. It is not considered good luck to have twins. A case of triplets occurred in the year 1897 845 [777]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

Delivery.

844 Birth-giving among the Naman is, in normal circumstances, a carefully prepared event.[1] Towards the end of her pregnancy the woman as a rule goes back to the home of her mother, and even when this is not the case, her mother is usually summoned to be present at the birth. Delivery itself takes place in the woman's hut, from which, during labour, all men are excluded. An old woman well versed in [562] the art of midwifery is called in to supervise. For her services she receives a fee of two goats, if the child is a boy, and only one if it is a girl—a notable expression of the superior value attached to boys. The mother of the pregnant woman and a few of her female relatives are present to lend assistance.

As soon as the first sharp pains commence, the labouring woman turns on her left side, where she is kept in a half-erect, half-lying position, her shoulders and back supported against the knee of one of the attendants, her head bent forward on to the breast, and her legs sharply bent. It would mean death to the child if she were to lie on her back or with legs outstretched. Delivery is effected with the aid of the midwife, who manipulates the fœtus until it has safely emerged from the womb. The umbilical cord is tied half-way with a thread of sinew or wood fibre, and cut through above this by the midwife. The part attached to the baby is left until it gradually comes away by itself. No special significance seems to attach to the umbilical cord, nor to the placenta, which, however, is buried in the ground.

The newborn baby may not be washed with water. It is cleaned with a dry skin, rubbed all over with fat, then laid on the ground, [278] wrapped in another skin. A salve of fat and powder made of burned ostrich egg-shell is always kept at hand, and with this the baby is streaked on the forehead, temples, and nose. The fontanelles also are thickly smeared with it, to prevent the entry of disease. Among the 853 Hottentots of Little Namaqualand the milk of the mother's breast is not regarded fit for the child until about the third day after birth. Till then the baby is given goat's or cow's milk, unless another woman can be found, already weaning her own child, who is able to give it her breast. Failing the latter resource the artificially-fed baby, when at last put to its mother's breast, is often already too weak to suck with success. Schultze, who records this custom, offers no explanation for it. It will be remembered, however, that a similar usage was noted

[1] Schultze, op. cit., 217–23; Schinz, op. cit., 97; von François, op. cit., 214–15.

It will be remembered, however, that a similar usage was noted by Seiner among the Kung Bushmen, the underlying belief here being that if the child were placed too soon at its mother's breast both would die. Whether this is also the Hottentot belief cannot, of course, be said.

Immediately after the birth the mother is covered as warmly as possible, so that she perspires. Under this cover she must remain for several days, and only the skin on which she is lying is occasionally changed. It is not till the seventh, or even the tenth, day that she is able to resume her normal occupations.[1] During this period of seclusion she must carefully refrain from touching cold water. Schultze mentions that on one occasion, when a woman who had just given birth was bleeding profusely and had even fainted several times, a white woman present wished to apply to her a cloth soaked in cold water. Thereupon all the Hottentot attendants immediately left the hut, holding the white woman responsible for the death of the patient, which they expected would inevitably follow as a result of her contact with the water. Hahn mentions also[2] that at a child's birth a fire is made in the hut with a fire-drill. Steel, flint, or matches may not be used for this purpose. This fire is to be maintained until the navel of the child is healed, and the umbilical cord fallen off; and nothing may be cooked or roasted on it. If these points are not strictly observed, the child will die. The end of the seclusion period is marked by a feast, provided by the father.

Of the ceremonies accompanying the end of the seclusion and the resumption of her ordinary tasks by the mother we have but fragmentary details. Both in Walvis Bay and in Fransfontein Mrs. Hoernlé was told that babies are taken into the first rainstorm occurring after they are in a position to be removed from the hut, i.e. after the navel cord has fallen off. In Walvis Bay, among the Topnaars, it is taken out and turned over and over in the rain by the mother or the grandmother, "so that it will know the rain and not be frightened of it." According to a Dutch informant, the baby is taken out by one of the women who has been present at the birth, and is laid on a piece of skin in the rain. The old woman jumps over the child and back again; then lifts it up, tosses it this way and that in the rain, and says: "I toss you in the rain." This is done, "so that the rain will not hurt the baby"; it is the baby's introduction to the

[1] From other accounts it appears that the period of seclusion lasts until the baby's navel cord has fallen off.
[2] Op. cit., 77.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

551 with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same " great name ", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this " great name " derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.[1]

Childhood and Family Life

853 [854] A child is often suckled by its mother till three or four years old. When going about her daily occupations she carries it with her on her back, *aba*'s it, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby [862] can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloe. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the [847] mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.[2]

866 262 [145] From the moment it can stand on its feet the child, although still dependent upon its mother, gradually learns to fend for itself in its environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allotted a special cow for his own use, which he may milk for himself in the morning and evening;

[1] Hahn, "Beiträge zur Kunde der Hottentotten," 51–2; *idem*, *Tsuni-||Goam*, 19–20; Schultze, op. cit., 303–8; Hoernlé, *Riekerwald*, 14–15.

[2] Kolb, op. cit., 76; Schinz, op. cit., 97–8; Hahn, "Die Nama-Hottentotten," 332; Schultze, op. cit., 212, 299.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

The neck is moderately long, shoulders narrow, and arms rather long but quite slender and lean at the wrists. The hands are of good shape, and the fingers long, for they regard it as ornamental to let their finger nails grow like eagles' claws [58]). The belly with almost all of them is lean and slender and the buttocks protrude, with the result that the body, when stripped or lightly clad, is not evenly balanced. Their legs are fine and shapely, although often with slender calves; but the women especially have very pretty small feet. They are fleet-footed and so vigorous that some of them can easily keep up with a bull in full gallop and run it to a standstill [59]). They are endowed with male organs of more than usual size [60]).

The women are small in build, especially among the Kochoquas or Saldanhars. Some are found with features so regular (due in no small measure to the fact that they are not subject to measles or small-pox) that they could have been drawn with a pencil, except that they are somewhat flat in the nose. The married women, however, have exceedingly big bosoms, so big that their breasts, which hang loose and uncovered, can be passed back over the shoulders to suckle the children whom as a rule they carry there[61]). But this does not hold for the unmarried ones. The lining of the body appears to be loose, so that in certain places part of it dangles out [62]).

All the Kafirs or Hottentots are people bereft of all science and literature, very uncouth, and in intellect more like beasts than men. Some, however, through steady intercourse with our countrymen, gradually let the sparks of their human nature come to light, just as several at the Fort are also beginning to grasp the Dutch language.

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[61]) Among the Hottentots a child was suckled till it was two or three years old. The mother, when going out on her daily occupations, carried it with her on her back in a lambskin passed under her arms and knotted over the breast. Dapper's reference to the mother's breast being pushed up over her shoulder so that the baby can suck while still on her back is confirmed by several later writers (cf. Schapera, *Khoisan Peoples*, 268).

[62]) This very discreetly worded sentence refers to the well-established fact that among Hottentot women the labia minora are sometimes considerably elongated, and may project as much as 60 mm. beyond the rima pudendi. This hypertrophy, the so-called "Hottentot apron", has been regarded by some writers as artificially produced by manipulation, but Schultze, who has studied it carefully, maintains that it is a natural physiological characteristic (*Zur Kenntnis des Körpers der Hottentotten*, 183).